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[No. 1.]

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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

IMPROVING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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NOTICE.

THE RT. REV. CHARLES P. MOLVAIN, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. IX.]

NEW-YORK, JULY, 1852.

[No. I.

THE ANNUAL SERMON*

Preached before the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, May 9, 1852, by REV. WILLIAM RAMSAY of Philadelphia.—Subject: The Conversion of the whole World to God, through the instrumentality of Israel restored to their own land and to the favor of God.

ACTS XV. 14, 15.

"Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this, I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

THESE verses suggest to our minds three topics for our consideration, viz.:

1. The nature and the design of this, the gospel dispensation.
2. The restoration of the Israelites to their own land, and their permanent establishment in it, at the close of this dispensation, when the times of the Gentiles shall be fulfilled.
3. The salvation of the whole world through the instrumentality of Israel restored to the favor of God.

Each of these topics would of itself afford matter sufficient for one discourse; but as they are so intimately connected together, and are parts of one great subject, I shall take a cursory view of them all as they stand related to one another.

I. The first thing, then, that demands our attention, is "the nature and the design of this, the gospel dispensation."

* Although the Board of Directors will not assume the responsibility of any sentiments uttered in public, pro or con, upon the subjects treated in the following discourse by ordering its publication, yet such is the general demand to see it by the readers of the *Jewish Chronicle*, they have allowed its publication in order to meet this demand, waiving the point of etiquette or of justice to the preacher himself, who had a right to expect the Board to follow the custom to publish the Annual Sermon.—Ed.

By a dispensation, I understand an order of events appointed by God, to continue for a limited time, and for the accomplishment of certain ends; or, in other words, it is God's peculiar mode of providential dealing, for a certain time, with man, as a subject of his moral government. We may arrange these dispensations under three general heads, viz.: 1. The dispensation of Paradise, or the Adamic; 2. The dispensation of the curse, or Paradise lost; and 3. The dispensation of Paradise restored. The first is past. Under the second, we have had the Patriarchal, the Mosaic, and now the Christian department of this dispensation, or "the times of the Gentiles." The millennial dispensation, or "the dispensation of the fulness of (the times)," Eph. i. 10, is yet future. Each of these dispensations is distinct from the others, and is marked by something peculiar to itself.

The present dispensation is not well understood by the Jew, nor by the Christian. To many it is a perfect mystery. Indeed, any one of the dispensations under which the Church of God has been placed, or may yet be placed, if taken separately, is hard to be understood. The gospel department is not an exception. But if we look upon it in the light of prophecy, and as embracing only a part of God's plans of mercy towards this world, and as designed only to accomplish a specific object, in the salvation of men, we shall understand it better. If we cannot solve all the difficulties connected with it, we shall, at least, be delivered from many mistakes into which we should otherwise fall.

To present this subject fairly and intelligibly before the mind, it will be necessary to advert very briefly to the circumstances which led to the remarks of the apostle James, upon which we are about to comment.

It appears, from Acts xv. 1, 2, that a question of great practical importance had arisen among the members of the church of Antioch. It was concerning the treatment of Gentile converts. The apostles Barnabas and Paul could not settle this question to the entire satisfaction of all concerned. It was, therefore, agreed by the church that they, in company with others, should go to Jerusalem to consult the apostles and elders there on the subject. They went. After their arrival, "the apostles and elders came together to consider the matter." And after much mutual discussion and conjunctive inquiry (*πολλῆς δὲ συζητήσεως γενομένης*) the apostle Peter arose and stated the fact that God had, through his preaching, blessed the Gentiles; that the Holy Spirit had been given to them as well as to the Jewish converts; that God had made no difference between them in the bestowment of his grace; and that, through the grace of our Lord, believers, whether Jews or Gentiles, would be saved, whether they were circumcised or not.

The apostle Paul with Barnabas also declared that God had wrought miracles and wonders among the Gentiles through their instrumentality, while recently preaching the gospel throughout Asia Minor.

The apostle James, then, after a full discussion of the whole subject, and after a patient hearing of what God had done among the Gentiles by the preaching of the gospel, gives his inspired decision in the case: "Wherefore my sentence is (*διὸ ἐγὼ κρίνω*) that we trouble not them who, from among

the Gentiles, are turned unto God ; but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood ;" that is, from all immoral practices, and from food that might injure their health of body.

And, lest that any should think that the Gentiles were *not* to be "fellow-heirs, and of the same body and partakers of the promises of God in Christ Jesus by the gospel," (Eph. iii. 6,) he refers them to the fact that God has now, at the first, visited the Gentiles in mercy, to take out of them a people for his name.

The prophet Amos, ix. 11, 12, had predicted that the Gentiles would be brought into the Church of God. But that ingathering to which he referred was not to take place till after the restoration of Israel, when the tribes should be planted in their own land, and be no more pulled up out of their land. The restoration here referred to is one which is not to be followed by any subsequent dispersion of the tribes. Their residence is to be permanent. "I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, (not Jerusalem merely, but the waste cities;) and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Israel is yet plucked up, and of course this prophecy remains to be fulfilled. Amos ix. 14, 15.

The calling of the Gentiles, therefore, was an event which they, as Jews, had a right, from the predictions of the prophets, to expect. The only difficulty that appeared to be in the case was in regard to the *time* when this should take place. Peter's personal difficulty in the case had been removed by a special revelation, in the first place, and subsequently by the gift of the Holy Ghost upon the Gentiles, through his preaching. The prophet Amos, they all knew, had placed the calling of the Gentiles in the times of the Messiah, בְּיוֹם הַהוּא "in that day;" and after the tabernacle of David, that is fallen down, should be built up, and be as glorious as in former days. But, continues the apostle, it is evident, from the declarations of Peter, of Barnabas and Paul, that God, in his mercy, has anticipated the time, as to a portion of the Gentiles at least. "God *has* visited them (επισκέψατο); he has looked upon them in mercy, first (πρῶτον, before the whole Gentile world shall be brought to God) to take out of them a people for his name." This was something unlooked for. But still, the order of events, as noted in the prophecy, is not to be reversed. For, (μετὰ ταῦτα,) "after these things," after God shall have gathered to himself a Gentile Church, he will build again the *tabernacle of David*, that is fallen down; not the Church, for that never has ceased to exist, but the tabernacle, the house and kingdom of David. He will build it as in the days of old. He will bring again the captivity of his people Israel and Judah. Jer. xxx. 3, Ezek. xxxix. 25. For, saith the Lord by the prophet, "I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at first." Jer. xxxiii. 7. "They shall be my people, and I will be their God." "And I will make an everlasting covenant with them, that I will not turn away from them to do them good." Jer. xxxii. 38, 40. Then

shall they possess (יִרְשׁוּ) or take into inheritance with them the remnants of Edom, (שְׂאִרֵּיט אֶדוֹם, the house of Esau,) and lastly, all the heathen, וְכָל-הַגּוֹיִם all the Gentiles, πάντα τὰ ἔθνη, upon whom my name is called, saith the Lord.

The temporary rejection of the Messiah by the Jewish people has been made the occasion, in the providence of God, of unlooked-for blessings to the Gentile world. "If the casting away of them has been the reconciling of the world" to God, or the occasion of the gospel being preached especially to us Gentiles, what will the receiving of them to the favor of God again be, but life from the dead?

The order of events then, as indicated by the prophecies, and by the providence of God, is this, viz. :

1. A gathering out of the Gentiles a people for the glory of God's name. And, incorporated with them, will be the remnant of Israel according to the election of grace. These will constitute the Christian Church. While this is in the progress of being accomplished, "the times of the Gentiles" will continue, and Jerusalem will remain "trodden down of the Gentiles."

2. After these things, "the outcasts of Israel and the dispersed of Judah shall be brought back and settled in their own land, upon the mountains of Israel, as one nation," Ez. xxxvii. 22, no more to be alienated from God, but to be his faithful people for ever.

3. After the children of Jacob shall have been restored to the favor of God, the remnants of the house of Esau shall embrace the Messiah, and no more be led astray by the delusions of Mohamined.

4. Then finally follows the saving conversion to God of the whole Gentile world. So that, in reality, there is no scriptural ground to hope for the conversion to God and the salvation of the whole world, until Israel be restored to the favor of God, and embrace Jesus as their Messiah.

The consideration of these topics as thus announced now demands our attention. And,

I. The nature and the design of what is commonly called the Gospel dispensation. . . .

In consequence of the national rejection by the Jews of Jesus Christ, the Son of Abraham and the Son of David, the Messiah, the person in whom unite all the spiritual blessings promised to the world through Abraham, and all the temporal blessings promised to Israel through David the King, God has brought in what is commonly called a new dispensation, viz., the Christian, or the Gospel dispensation, under which we now live. This dispensation the evangelist Luke calls the "times of the Gentiles," Luke xxi. 24. Under this dispensation, the middle wall of partition between the Jew and the Gentile, which existed till the advent of the Messiah, has been broken down; and now both Jew and Gentile are reconciled unto God by the cross. They form, as a Church, but one body. Neither of them has the preëminence as to the privileges conferred, for in Christ Jesus, or under this, the Gospel dispensation of the Church, there is neither Jew nor Gentile; God makes no difference between us and them, purifying their hearts and ours by faith, Acts xiii. 9.

Now we come to inquire, what is the special design of God in introducing this dispensation into the Church? This is our first inquiry.

To this question I answer: 1st. It is not the purpose of God to bring all the Gentile world into the Church of Christ under this dispensation, *i. e.*, during the times of the Gentiles.

I arrive at this conclusion from the following reasons, viz.: 1st. That the preaching of the gospel for the last eighteen hundred years has not accomplished this work.

The gospel has been preached in Europe, in Asia, in Africa, in America, and in many of the islands of the sea, and yet not one out of a hundred of the human family is, at this moment, a child of God and an heir of glory. This long delay, I grant, is in itself no argument that the world will not ultimately be brought to the Saviour. But, when it is taken in connection with other considerations, it is a strong presumptive evidence in the case that something more must be done to accomplish this work than has yet been done.

2d. From the present state of the Church and from the aspect of things in the world, there is no human probability that the world will be savingly converted to God under this dispensation.

The world may be growing wiser; and we know that it is becoming more closely knit together by needles of railroad iron and by threads of telegraphic wires. But science, knowledge, refinement, and the highest degree of improvement in social happiness, family comfort, and rational enjoyment, can never produce any radical change in the heart of man. In days past, the world by wisdom knew not God. It became so wise in its own conceit, that it actually lost all correct knowledge of God. It would do it again if left to itself; for those who have the least reason for their conduct, have the most self-conceit.

But when we look at the Church of Christ, what encouragement does it afford us to believe that the salvation of the whole world is to be accomplished by the present mode of Divine operations? The Rev. Dr. Patton, writing in the *American and Foreign Christian Union*, 1848, pp. 82, 83, uses the following language: "Unless the Holy Spirit be poured out, and conversions be multiplied, the Church will grow weaker and will exert a still feeblér influence. Thousands must be converted where hundreds now are, or there will be no advance upon the kingdom of darkness. Unless the young men of the present generation are converted in large numbers, and their hearts are turned with intense devotion to the work of the ministry, the shadow upon the dial of the world will go backward rather than forward. But for such men, in sufficient numbers, the Church has not sought with fastings and with intense agony of spirit."

This is desponding language; nevertheless, it is the language of one who, notwithstanding all these obstacles in the way, still advocates the sentiment that the whole world will be converted to God through the instrumentality of the Christian Church, with the means we now have, or can put into operation, and under this dispensation.

But, it may be asked, have we not an open Bible? Have we not the

means of grace to send it to the ends of the earth? Are not the facilities for intercourse throughout the world wonderfully increased, and increasing daily? And has not the Saviour promised to be with his Church till the end of the world? Has he not promised to give the Holy Spirit to those who ask him? And can he not easily pour out his Spirit upon the churches as at the first, and as in the times of the Reformation? To all these inquiries, we answer, Yes. Why then may we not expect that he will do so; that he will pour out his Spirit upon the Church, and accomplish the work of bringing the whole world in subjection to the will of God?

I reply: 3d. That the Bible no where sanctions the idea that the world is to be converted to God under this, the Gentile dispensation.

The passage in Ps. ii. 8, 9, often quoted to prove this point, is decidedly against it. The Psalm speaks of the Father as addressing the Son, and saying to him, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." So far, then, from converting them, the idea evidently is that the Son of man shall, at some future day, destroy all opposing governments. This, however, will not be done until after the Father shall have set the Son as King upon his holy hill of Zion; which is yet a future event.

The apostle Paul, in Rom. xi. 30, 31, repudiates the idea that the Jews, as a nation, excepting the remnant of them according to the election of grace, are ever to be converted to God through the instrumentality of the Gentile Church. And yet, strange as it may appear, it is nevertheless true, that our translation of the passage makes the apostle affirm the opposite of the truth, and the very antipodes of what he teaches. His language is plain, and need not be misunderstood. "For," says he, "as ye (Gentiles) in times past have not believed God, yet now have obtained mercy through their (the Jews') unbelief; even so have these also (the Jews) now not believed *in your mercy*, that they also may obtain mercy. For God hath locked them all up together in unbelief, that he may have mercy upon all." Here the antithesis is complete. When the Jews, in days past, experienced a merciful day of grace, the Gentiles remained shut up in unbelief, in idolatry and sin; but they have obtained mercy through the fall of the Jews, and will continue to receive mercy during the period of the Jewish unbelief. Even so also now, while the Gentiles are experiencing a day or a season of mercy, the Jews will not believe in our day of mercy. True, they are beloved for their fathers' sakes; but they are enemies to the gospel for our sakes. But why should they be enemies to the gospel for our sakes? Why not embrace it, and with us rejoice together in the hopes of the glory of God? The answer is, God is chastening them for their unbelief. And now, they are *nationally* receiving an answer, in wrath, to the awful prayer uttered by their fathers, on the day when they crucified their Messiah: "His blood be upon us and our children!" Matt. xxvii. 25. God has shut them up in unbelief; and until He who has the key of David shall in his sovereign pleasure open their prison door, and bid those who are now, *lo anmi*, "not my people," to walk forth in the liberty of the sons of God, they will still

remain with the veil upon their hearts when they read Moses and the prophets, and will not have the man Christ Jesus to reign over them.

That the Gentile Church, and the American nation in particular, will have an important work to do in the restoration of Israel to their own land, is very manifest. But the work of their national conversion to God is to be the work, not of the Gentile Church in any land, but through the direct interposition of the Messiah. They shall look upon him whom they have pierced, and shall *mourn*. The piercing of the Messiah has been fulfilled; but their mourning, when they shall see him, is a future event.

But again: In the prophecy of Daniel, chap. vii. 21, we learn that the little horn of the Papaey is to war against the saints, עַם־קִדְשׁ the people of Israel especially, and to prevail against them until the Ancient of Days shall come. When he comes, he shall destroy the power of the little horn and every opposing power, and shall give the kingdoms of this world into the hands of the people of the Most High God. No matter now where we place the coming of the Son of man, whether before or after the millennial dispensation, or at the end of the world, the Papaey is to exist until that time; and, of course, the conversion of the world cannot take place till that time. If the coming of the Ancient of Days be at the end of the world, then the Papaey will continue to the end of the world, and the world can never be converted to God. If this coming of the Ancient of Days be before the period called the Millennium, then the Papaey will be destroyed at that time, not before it. But that will be the introduction of a new dispensation. It is, therefore, plain that the conversion of the world to God will not be under this present dispensation. It is reserved for a future, and for a more exalted state of the Church.

But one more thought on this part of the subject. The apostle Paul informs us, 1 Thess. i. 16, that "wrath has come upon Israel (εις τελος) to the end;" not to the uttermost as to *time* or *degree*; but to the end. And he doubtless means until the end of "the times of the Gentiles," Luke xxi. 24. So long, then, as "the times of the Gentiles" shall continue, so long will the wrath remain upon the Jewish nation; and, of course, so long will the world remain unconverted to God. When Israel shall be restored, at the end of this dispensation, (when the times of the Gentiles shall be fulfilled,) a new dispensation, viz., "the dispensation of the fulness of the times," (Eph. i. 10,) will be introduced; and under that dispensation all things shall be headed up (ανα κεφαλαιωσασθαι) in Christ, who is the Head over all things for the Church. Their restoration will be as life from the dead; and a new order of things will be introduced.

For these reasons, not to mention many others that might be adduced, it appears evident that the world will not be converted to God under *this* dispensation.

What, then, is the object that God designs to accomplish by the introduction of this dispensation? I answer, secondly,

It is "to take out of the Gentiles a people for his name."

This is what the apostle affirms. And this is precisely what the providence of God, by the means of grace, is accomplishing, and nothing more.

Let us now look at what God has done in this matter during the past eighteen hundred years, and we shall see whether any thing more has been accomplished than what the apostle informs us would be done, or it was God's purpose to do. The providence of God explains his prophecies; and when we see what the providence of God is accomplishing, we reasonably conclude that it was his purpose to do just that much and no more.

The gospel was first preached in Jerusalem, and then in all Judea. God gathered out of that land a people for his name. But for ages past, Zion has been trodden down by the Gentiles, and the people of that land are yet unconverted to God.

The gospel was next carried throughout the whole Roman empire. Churches from among the Gentiles were gathered to the Lord. And notwithstanding the dark night of Popish ignorance and Pagan superstition that has reigned for so many centuries over portions of that empire, still the gospel is preached there, and God is still gathering out of the Gentiles there a people for his name. The number of the truly godly, however, is comparatively few, and the iron rule of despotism still prevails. Whatever may be the degree of the intelligence and the refinement of the people, true godliness is still at a low ebb, though it may be in some parts on the rise.

In Africa, along the Mediterranean, there were, for the first three centuries of the Christian era, hundreds of Christian churches established. Through their instrumentality God gathered out of Africa a people for his name. But those churches have long since been extinct. The gospel sun set there in ages long past. Not a star was left to illumine the darkness of the night. Blessed be God, the Sun of Righteousness begins again to shine there, and Hope tells us that the time is near, when, as Faith assures us, Ethiopia shall stretch forth her hands to God. Ps. lxxviii. 31. God has blessed the sons of Shem. He has also poured his Spirit out upon the children of Japheth, and he has yet a rich spiritual blessing for the sons of Ham: for through Christ Jesus all the families of the earth shall be blessed.

In Asia, too, the gospel had for a season free course and was glorified. For a time it bade fair to root out idolatry from Hindostan. But, even there, it accomplished only a partial work. After six hundred years, and after it had taken out of India a people for God's name, it was banished, and idolatry again regained the ascendancy. But the Lord has a people there yet; and they, also, must be brought into the fold of Christ, the Great Shepherd. And now, again, we see the gospel is enlightening that land; and God is gathering out of it a people for his name.

In the seventh century of the Christian era, the gospel was carried from India into China by the Nestorian Christians; and many of the people were brought to the knowledge of the truth, and many suffered martyrdom for Christ's sake. Again in the thirteenth century, when Gengis Khan invaded the country, many Christians of the Greek Church followed the army, and proclaimed the gospel of Christ. And afterwards, in the reign of Kublai Khan, the gospel made great progress. But subsequently the Romanists entered the country, and in consequence of the intrigues of the Jesuits, and their quarrels with the Franciscans and Dominicans, the name of Christ

became an offense to the rulers, so that the Emperor Caung-Shee forbade any one to propagate the Christian religion in China. Thus was Christianity banished from the empire of China, through the wickedness of Jesuit priests. (See Barrow's Travels, page 296.)

But now, again, God has begun to gather out of that land a people for his name.

This has been, in brief, the history of the Church of God ever since the days of the apostles until now. The church is now "as a wayfaring man that turneth aside to tarry for a night." Jer. xiv. 8. When its work there is accomplished, it passes on. The gospel dispensation is not like the leaven hid in three measures of meal until the whole be leavened. The state of things represented by that parable will be realized under a future dispensation. Then, whatever territory the kingdom of God may win, it will retain, until the whole shall be leavened. Satan will never regain there any portion of his lost territory. For the kingdom of God, being established, will increase until all the earth shall be brought to bow in meek submission to Jesus, as King of kings and Lord of lords.

The object, then, of this anticipated visitation of the Gentiles, viz., "to take out of them a people for God's name," has so far been accomplished, and nothing more. But Israel has not been wholly overlooked. A remnant of them, according to the election of grace, has been saved. And the salvation of this remnant is a standing pledge that all the promises, both of a temporal and of a spiritual character, which God has made to Israel, shall be fulfilled. *The Jews, in their national capacity, are never to be grafted into the Gentile Church; for we, ourselves, are but grafts.* They are to be grafted into their own olive tree. If some of the branches are broken off, and we, the wild olive, are grafted in among them, or rather *instead of them*, (ἐν αὐτοῖς,) and with them partake of the root and the fatness of the olive; let us not boast against the branches that are broken off, for we bear not the root, but the root bears us. And, if we have been grafted, contrary to nature, into the good olive tree, how much more shall these, which are the natural branches, be grafted into their *own* olive tree? We should not be ignorant of this mystery, lest we be wise in our own conceits, that blindness has happened to only a part of Israel, and that is not to be always; but only "until the fulness, or the full times of the Gentiles be come in." Then shall there come out of Zion the Deliverer, who shall turn away ungodliness from Jacob; and so all Israel shall be saved; for this is the covenant that God hath made with them. As concerning the gospel, they are enemies to it, and will still oppose it. And this God permits, for our sakes; so as to afford time for God, in his providence, to gather in his Gentile Church. But, as touching the election, they are beloved for their fathers' sakes.

Such, then, are the purposes of God as to the Gentiles at the present time. But his plans of mercy towards this world do not terminate with the gathering in of a Gentile Church. On the contrary, the apostle James expressly tells us that "after these things," the peculiar favor of God is to be shown to the house of Israel again. The outcasts of Israel and the dis-

persed of Judah are to be brought back to God. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Is. xi. 12, 13. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Matt. iii. 4.

II. The next thing in the order of events, in Divine Providence, as indicated in this prophecy, is the gathering in of the kinsmen of our Lord according to the flesh, their restoration to their own land and to the favor of God.

The literal restoration of the twelve tribes of Israel and of Judah to the land of Palestine in their national capacity; their subsequent conversion to God; and their embracing their Messiah, are truths plainly taught in the Word of God. These truths, however, are denied, not so much by the Jews themselves, as by Christians. There is no way to account for this rejection of such plain and unmistakable portions of God's Word, except from the fact that the Gentile Church has actually fallen, after all, into the very error of which the apostle warned us to beware, viz., becoming wise in our own conceits.

Because God had shown such distinguishing favors to the Jews in days past, and because the Gentiles did not believe in God, in their dispensation of special mercy, they unwisely concluded that the favors of God were to be confined to them alone. And hence, overlooking the predictions of their own prophets, they became proud of their distinctions. They treated the Gentiles with disdain and as cursed of God because they had not the Law. Their high opinion of themselves, and their national pride, led them to disregard the glory of God, to break his commands, and to reject the Messiah because he appeared not as they, in their unbelief of the plain predictions of their prophets, thought he should have appeared; and hence God has chastened them for their sin, and is causing them to eat of the fruit of their own ways, and to be filled with their own devices. Prov. i. 31. And the Gentiles have been chosen in their stead to be the lights of the world, and to be the reflectors of the glory of God in it.

And now we, in our turn, have also become uplifted. We are disposed to look upon ourselves as the favorites of Heaven, and to despise Israel because the hand of God is now on them. But we forget that we stand by faith. And if God spared not the natural branches when they sinned, neither will he spare us, seeing that we also have sinned.

I know not why it should be so, but the fact I do know, that in every dispensation under which man has yet been placed, the Church lost the glory it had when that dispensation was ushered in. Adam and Eve were placed in Paradise, in the perfection of their nature, and the Church then enjoyed its happiest and its holiest hours on earth; but that dispensation ended in their expulsion from Eden; the day that dawned amid so much glory ended in a dark night of deep and permanent disgrace. The next dispensation began in the broken-heartedness of the expelled Edenites, and it ended in the flood of wrath that washed the earth of its pollutions and the sinners out of existence. And this was true also concerning the Mosaic

dispensation. Never did the Church exhibit such faith in God during its continuance as at the first. In the days of Abraham and of Moses the Church shone with peculiar glory, but that dispensation ended with the bloody deed of the crucifixion of their Messiah. What a contrast between the faith of him who laid his son, the type of the Messiah, upon the altar on Mount Moriah, in obedience to the command of God, with the faith of those who nailed the Messiah himself to the cross and hung him up on Calvary! How bright the beginning, how dark the end! And will the Gentile dispensation form an exception? I should think not, for "as it was in the days of Noah, so shall it be in the days of the Son of man." Luke xvii. 26. This dispensation was ushered in by the miraculous displays of God's power and grace. And as regards the piety, the zeal, the love to God and man, and the untiring efforts for the salvation of men then exhibited, we may truly say there were giants in those days; but as regards our wealth, our refinement, our intelligence, our splendid and costly churches, our organizations, our multiplied machinery for spreading the gospel, and our facilities of world-intercourse, together with our high estimation of civilization, and our love of ease, and low standard of piety, what are all these when compared with the mighty power of Christ's infant Church, wielded by a few men, strong in the Lord, without money or worldly influence, but possessing piety undying, zeal strengthened by Omnipotence, eloquence fired by love, devotion to the work of preaching Christ crucified enthusiastic; with a hope unshaken; with a faith that knew no hindrance, and with a love for the salvation of men that was surpassed only by the love of Christ to them? I see not, then, why this dispensation should be an exception to the former; and from the developments of Divine Providence I do not believe that it will be.

But, when "the times of the Gentiles shall be come in;" when God shall have gathered out from among them a people for his name, then will Israel be restored to their own land, and there be nationally converted to God, as predicted by the prophet Ezekiel, xxxvi. 24-26: "I will gather you out of *all* countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. And I will put my Spirit in you, and cause you to walk in my statutes, and ye shall keep my judgments and do them; and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God."

There are in the prophets about two hundred and fifty-nine verses written by eleven different men, which refer to the literal restoration of Israel. To comment on these passages of Scripture would require a volume instead of a single sermon. And, indeed, it would be a work of supererogation to add proof to what the prophet Ezekiel has said on this subject. But the text itself demands a word of explanation.

"In that day," says the Lord by the prophet, "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." This surely can have no reference whatever to the spiritual building of the

Church of Christ in our times, nor in past nor in future times. The Church of the living God has never yet fallen down, in any sense so as to be in ruins, and thus to be unfit for the very work for which it was established upon the earth. It has continued from the garden of Eden until now. The gates of Hades, the powers of Death, can never prevail against it, so as to stop it in its work, or to lay it in ruins. No, it is not possible to raise up to life that which has never been dead. Nor can we raise up and build up again any building from the ruins in which it lies, if that building has not been thrown down. But the tabernacle of David, **כֶּנֶת דָּוִד** the kingdom and the throne of David, have been thrown down, and the holy city has been defiled and trodden down by the feet of profane and ruthless Gentile bands.

The prophet marks out distinctly the time when this shall be done. It is in "that day," after he shall have destroyed the sinful *kingdom* from off the face of the earth, but not utterly the *house* of Jacob; after he shall have sifted the house of Israel among all nations; and after he shall have destroyed the sinners of his people by the sword; then, after all these things shall have happened, he will raise up the tabernacle of David that is fallen down, and he will build it up as in the days of old. Amos ix. 8-11.

Now, lest any one should, after all, mistake the *time* when this is to be done, and also the *character* of the work to be done, the apostle, by divine inspiration, sheds new light upon the subject, so as to make, if possible, certainty still more certain. Instead of the expression "in that day," he uses the expression "after these things," *μετὰ ταῦτα*, I will return. The things referred to are those which the prophet had named already, with now the addition of the gathering out of the Gentile world a people for God's name, together with the remnant of Israel according to the election of grace. As this gathering a people composed of both Jews and Gentiles into the Christian Church is still in progress, of course the building-up of the tabernacle of David cannot be a past event. Nor can it refer to the Christian Church as a work now in progress of being performed, for that building-up is not to take place until "after these things," until after the Church of Christ under this dispensation shall have finished its specific, its appropriate work. This is so plain that it seems surprising that any one should have mistaken the meaning of the prophet and of the evangelist.

The prediction "I will return" (*ἀναστρέψω*) is not found in the original as we have it, but is a new revelation on this subject. It points out to us. I apprehend, the special agency by which the rebuilding of the tabernacle of David is to be accomplished. It explains the prediction in Ps. cii. 16, viz.: "When the Lord shall build up Zion, he will appear in his glory." The expression **כְּבוֹד יְהוָה** "the glory of the Lord" occurs some thirty times in the Old Testament; and, in every instance where it occurs, it means, not mere splendor or honor, but some *visible manifestation* of God, as present among the people; such as the cloud in the wilderness, or the shechinah **שְׁכִינָה** in the temple. It conveys to the mind the truth that when Israel shall be restored, and when Zion shall be rebuilt, Jehovah will manifest

himself to his people in a visible form, so that they shall see the glory of the Lord. "Glorious things are spoken of thee, O city of God!" Ps. lxxxvii. 3.

And this is but the echo of what the prophets say in reference to Israel. Isaiah xi. 12 predicts that God will "assemble the outcasts of Israel and the dispersed of Judah from the four corners of the earth." Ezekiel says, xxxvii. 21, 22, that God will "bring them into their own land;" "that he will make them *one nation* in the land, upon the mountains of Israel, and one king shall be to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."

Thus we are assured that God's miraculous power will be exerted in their behalf. "The Lord shall utterly destroy the tongue of the Egyptian sea, he shall smite it in the seven rivers thereof, and make men go over dry shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." And this is to be when he shall set his hand again the *second* time to recover the remnant of his people. Isaiah xi. 11-16.

The Israelites have ever been a peculiar people, and ever will be. The providence of God preserves them now for the great work they have yet to do in the advancement of the kingdom of God. Is. lxvi. 19, 20. Other nations, great and mighty, have risen up, flourished, and died, but Israel still lives. As a people they dwell alone. They are not reckoned among the nations of the earth, for their national existence is gone. But the race still exists, and numbers even yet some eight or ten millions of people. "As the casting away of them has been the reconciling of the Gentile world to God, what will the receiving them again into the favor of God be but life from the dead?" "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Rom. xi. 12, 15.

III. Connected with the restoration of the tribes of Israel will be also the reclaiming and the salvation of the **שְׂאֵרֵי אֶדְוִם** remnant of Edom, the children of Esau. I will not now make any criticisms on the peculiar language of the prophecy, and the difference between it and the inspired and enlarged exposition of it by the apostle James. Suffice it to say that there is here a plain prophecy concerning a portion, at least, of the house of Esau being restored to the favor of God. Esau, it is true, sold his birthright, and thus deprived himself, (1) of his right to the priesthood; (2) of a double portion of his father's possessions; (3) of being lord over his brethren; (4) of being the progenitor of the Messiah, the Redeemer of the world; and (5) of the right of conveying peculiar blessings to others when he came to die; and he, in like manner, deprived his posterity of all the honor connected with the birthright. Yet this did not necessarily exclude him nor his posterity from salvation. While Jacob, by subtilty, took away the birthright of his brother Esau, and also the blessing of his father from him, still there were blessings of a temporal kind conferred upon him, which have been fulfilled in his posterity. His dwelling, it was predicted, should be the fatness of the earth, and the dew of heaven above; by his sword

he should live, and serve his brother; "and it shall come to pass," said his father Isaac to him, "when thou shalt have dominion, thou shalt break his yoke from off thy neck." Gen. xxvii. 40. This has been done. The Arabs now are free, and long have been free, from the rule of the children of Jacob. And it is only of late years that any thing like a friendly feeling begins to exist between the house of Jacob and the house of Esau.

For ages past they have been led astray from God by the delusions of Mohammedanism, and they are still unreconciled to their brethren. But the day is not far distant when that feud will be healed, and this branch of the house of Abraham shall be saved.

IV. The next step in the fulfilment of this prophecy is the conversion of the whole Gentile world to God, through the instrumentality of Israel restored.

That the whole human family will be brought ultimately to the saving knowledge of Christ, as their Saviour, is plainly predicted in the Word of God. Concerning Israel restored, it is expressly declared, by the prophet Jeremiah, xxxi. 34: "They shall know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." This proves *their* conversion.

In reference to the conversion of the whole world, expositors usually cite the following passages in proof of it: Num. xiv. 21: "As truly as I live, all the earth shall be filled with the glory of the Lord." וִימְלֵא כְבוֹד יְהוָה Ps. lxxii. 19: "Blessed be his glorious name for ever, and let the whole earth be filled with his glory." Is. xl. 5: "And the glory of the Lord shall be revealed, and all flesh shall see it together." Now, we would remark again that wherever the expression "the glory of the Lord" וִימְלֵא כְבוֹד יְהוָה occurs in the Old Testament, it must refer to some visible manifestation of God, something that can be seen by the natural eye. And, as the prediction in Is. iv. 5 assures us that the cloud of glory will again be a covering over every dwelling place upon mount Zion, and over all her holy assemblies, these texts that I have cited may be explained as applicable only to the land of Canaan; the expression "all the earth" must then be limited in its meaning to that land. And the meaning then will be, that all the land of Israel shall be filled with the glory of the Lord, that is, the visible glory of Jehovah will illumine the whole land of Palestine, so that all the inhabitants of the land shall see it. The whole land shall be filled with "the glory of the Lord."

Now, while this is the true idea contained in these passages of Scripture, and though they do not prove that the whole family of man on the face of the earth shall be converted to God, or that the whole globe shall be filled with the glory of the Lord, yet there are other passages which do prove the conversion of the whole world. The prophet Habakkuk, chap. ii. 4, uses the following language: "For the earth shall be filled with the *knowledge* of the glory of the Lord." This conveys a different idea from that contained in the other passages I have quoted. They affirm that the land of Judah shall be filled with "*the glory of the Lord*." But Habakkuk gives us to understand that this is not to be the case with all lands, for, though

they shall not *see* the glory of the Lord, they shall receive the *knowledge* of that manifested glory. And this knowledge shall not be confined to one spot of the globe, but will be universal. Just as the waters cover the sea, filling up every part of its wide and deep bed, so will the *knowledge* of the Lord fill the whole world. That this is the correct idea of the prophets, we are convinced from the peculiarity of their language itself, and from the fact that Isaiah, nearly one hundred years before Habakkuk, uses the same language and presents the same idea, Is. xi. 9. And in his later prophecies (chapter lxvi. 19) he tells us, that when God shall gather all nations to Jerusalem, they shall see his glory; that he will set *a sign* among them; and that those of the people of Israel who shall escape the judgments of that day he will send unto those nations who have not heard his fame or of his name, nor *seen* his glory, and they shall *declare* his glory among the Gentiles. Thus will all lands be filled with the *knowledge* of the glory of the Lord, while Canaan itself will be filled with the glory of the Lord, that is, with the visible manifestation of God's presence.

This prophecy of Is. lxvi. 19 must be taken in connection with the prophecy of Zechariah, chapter xiv., which gives us the reason of this hostile gathering of the nations against Jerusalem and the result of it, so as to understand it. It cannot refer to any past event; it certainly must be future. Some, however, have explained it as referring to the days of the apostles, and that the *sign* set among them was the descent of the Holy Spirit on the day of Pentecost, and that the judgments referred to the destruction of Jerusalem. But this cannot be; the apostles were called and sent forth to preach the gospel long before the destruction of Jerusalem, at least thirty years. Their commission is not dated from the destruction of the city, but before it, whereas those spoken of in the prophecy are of those who may escape the judgments that shall fall upon the people who shall lay siege to Jerusalem yet to be rebuilt, and to the people yet to be restored. And, while they are to declare the glory of the Lord among the Gentiles, they are to bring all their *brethren* for an offering to the Lord to Jerusalem, out of all the nations. But this the apostles did not do. The truth is, this prophecy in Isaiah lv. and lvi. has a special reference to the future national conversion of the Jews and to the gathering in of the Gentiles to God through their instrumentality, and any other application of it does violence to every principle of sound interpretation and to the facts in the case.

The national conversion of Israel and the ingathering of the Gentiles are events subsequent to that great tribulation through which the Church is yet to pass, and subsequent to the invasion of Jerusalem by the army of Gog and Magog, and the destruction of the army by the special judgments of God, and his miraculous interposition in behalf of his people. Ezekiel xxxviii. and xxxix. That is the time when Israel, restored to their own land, and delivered by the merciful interposition of God, shall look upon Jesus their Messiah, and shall mourn that they have so long rejected him. This prophecy has never yet been fulfilled. The piercing of the Messiah has been fulfilled, as we learn from John xix. 37; but the looking upon him is a future event. This national conversion of Israel is clearly predicted by the

prophets, and it must be prior to the ingathering of the Gentile world, as is manifest from the prophets Isaiah, Ezekiel, Micah, and the inspired decision of the apostle James on the subject.

The wonderful dealings of God with the Jews for the past eighteen hundred years, yea, since the call of Abraham B. C. 1921 years; their steady and firm resistance of idolatry, as a nation, since the advent of Christ; their being scattered among all the nations of the earth; their familiarity with nearly all the spoken languages of the world, while they at the same time retain the Hebrew as the medium of national intercourse among themselves; their perfect familiarity with the customs and manners of all nations; their being citizens of all climes, yet having no government of their own; their perfect familiarity with the Word of God, and their sincere attachment to the Law of Moses, the Prophets, and the Psalms; their worldly position, holding the purse-strings of the world, moving in the highest circles of civilized life, and at the same time familiar with the extremes of poverty; their having no local attachment to one spot of earth more than another beyond Jerusalem, except for personal comfort and convenience, will render them, when converted to God, peculiarly fitted for the great work of making known to their Gentile brethren the unsearchable riches of Christ. Then we may add to all this, the peculiar feeling they must have when fully convinced that Jesus is the Messiah, and the power it will give them in preaching the gospel to the Gentiles. This certainly was Paul's case. "You have no idea," said the Rev. Joseph Wolff, the Jewish missionary, once in my hearing, "of the joy I have in preaching the gospel to you Gentiles. The love of Jesus is so great, and the covenant made with Abraham so large, that my soul exults in the privilege I have of preaching to you Gentiles, and of inviting you to come and be partakers of his grace."

And, besides all this, the evidence of the Messiahship of Jesus will be so clear, the constraining influence of his love so powerful, the sorrow for their past rejection of him so deep and pungent, their joy for pardoned guilt so transporting, their sense of obligation so weighty, their zeal to make known to their brethren and to the world the truth that the Messiah has come so ardent, and the gracious influence of the Spirit of God urging them forward in this work, they will go forth and speedily proclaim in all the habitable world that the kingdom of God has come, for the Messiah has appeared. Out of Zion then shall go forth the law, and the word of the Lord from Jerusalem. Then will the angel, having the everlasting gospel to preach, return and proclaim aloud that the kingdoms of this world have become the kingdom of our Lord, and of his Christ. And Jesus, in that day, will be King over all the earth. Zech. xiv. 9.

Such, evidently, is the order of events in regard to the gathering in the people of God. The work for the past eighteen hundred years has been to gather in an elect church, composed of Jews and of Gentiles, neither one of whom have, under this dispensation, any preëminence over the other; for, under this dispensation, no national distinctions are to be recognized. Both are one in Christ Jesus. But when this work of gathering out of the Gentiles a people for God's name shall have been accomplished,—and it is

now nearly done,—then will the onteasts of Israel and the dispersed of Judah be brought back to their own land. And, in the place where it was said unto them: **אַתֶּם לֹא־עַמִּי** “Ye are not my people,” there it shall be said unto them, “Ye are the sons of the living God.” Then will the Spirit be poured out upon them from on high. They shall look upon him whom they have pierced, and shall mourn over their sins and over their past ages of wandering from God. No more shall Israel call Jehovah “Baali, (**בַּעַל**) my master, but Ishi, (**אִשִּׁי**) my dear husband.” Hos. ii. 16. Then will God betroth Israel to himself in righteousness, and in judgment, and in loving kindness, and in mercy. (ii. 19.) He will say unto them, “Ye are my people;” and they shall say, “Thou art our God.” And, although they have been chastened for so many ages past for their sins, yet God will, in great mercy, honor them as the instruments in his hand of gathering in the remnants of Edom, and also all the residue of the Gentiles upon whom his name is called, or who are called by his name. This is the Lord’s doings. It is marvellous in our eyes. Let us, therefore, rejoice in the Lord, and earnestly pray, “Lord, let thy kingdom come, and let thy will be done on earth even as it is done in heaven;” so that all Israel may be saved, and that all the earth may be filled with the *knowledge* of the glory of the Lord as the waters cover the sea.

From this view of the prophecy, we see what is the *immediate*, the pressing duty of the Church of Christ. It is to send the gospel speedily to the utmost parts of the earth, so that it may be proclaimed among all nations for a witness unto them. The preaching of the gospel is not the end we should have in view. It is but the means to the obtaining that end, the coming of the kingdom of God. And this view affords the true scriptural motive to preach the gospel speedily in all the world. Then, and not till then, will the end come. Until that be done, Israel cannot be restored to the favor of God; the Gentiles cannot be delivered from the tyranny of Satan; the Saviour cannot take to himself the power and reign, and earth cannot hold her jubilee of a thousand years’ rejoicing in the presence of her God, and triumphing in him as King over all the earth.

On the contrary, Satan will still hold his usurped dominion over all the earth; the whole creation will still groan and travail in pain to be delivered from the bondage of corruption into which it has been unwillingly brought; the people of God will still groan within themselves, waiting for the adoption, to wit, the redemption of their bodies; the little horn of the Papacy will still make war against the saints; Jerusalem will still be trodden down of the Gentiles; the feet of the scoffing Moslem will still defile the sanctuary of the Lord; and the crescent will still glitter in insulting triumph over the place where once did, and where again will dwell the **שְׁכִינָה** Shechinah, the visible token of a present God dwelling with man; and man, made in the image of God, will still be the slave of sin; be robbed of his dominion over the earth and spoiled of his heaven-born rights; and Jesus, the second Adam, (1 Cor. xv.,) the second likeness (**אָרֶם**) of God, will be kept out of his earthly inheritance, and hindered from swaying the sceptre of humanity over earth redeemed.

Here is work for the Church of Christ to do. It is the very work that her Lord hath given her to do, and nothing else that she may do can ever compensate for the neglect of this *plain*, this *present*, this *urgent* duty. Why should the Church of Christ set up her judgment in opposition to that of her Lord? Why should she make her own schemes the motive for action, and while attempting to accomplish her own plans, overlook the specific duty that God has given her to do? It is this spirit which makes the Church so content now in her disregard of the spirit and the letter of her commission from Christ. His command is: "Go ye into all the world and preach the gospel to every creature." This gospel of the kingdom shall be *preached* in all the world (*οικουμένη*, habitable world) for a witness unto all nations, and *then* shall the end come. Matt. xxiv. 14.

Surely there need be no mistake here in understanding this commission. It is "go," not stay. "Go into all the world;" not merely into towns, and villages, and cities, or places most desirable for ease, comfort and refinement, but "into all the world," wherever man may be found, and preach the gospel; not print it merely, but *preach* it; and not only preach the gospel as the plan of salvation through Jesus Christ, but also "this gospel of the kingdom of God;" the good news to Jews and Gentiles that Jesus is the rightful heir to the throne of earth, that he must be King over all the earth, and that he must reign till he puts all his enemies under his feet.

But how has the Christian Church obeyed this command of her risen Lord? Century after century rolled away, and Israel was overlooked, if not entirely forgotten. Like David under other circumstances, they had too great reason to say: "No man cared for our souls." The Papal Church, drunk with the blood of the saints, and apostate from God, still pursues with unrelenting hate the kinsmen of Jesus, and persecutes the men that worship Jehovah, and who have not, like her, mutilated the commandments given on Sinai, though they have, like herself, hidden their glory under a cumbrous garb of godless traditions and soulless ceremonies. For this, and for her other sins, God will visit her in his wrath. He will vex her in his hot displeasure. Her cup of iniquity is well-nigh full, and fearful will be the day of her retribution. Her power must be broken, and the pure gospel of the Son of God must be preached fully, freely, in demonstration of the Spirit, and with power, in all lands where she sways the sceptre of temporal dominion, so that God may gather out of her and out of the world his people speedily, and complete the fulness of his Gentile Church.

But what have we done, and what are we doing? Something, it is true, and more than formerly; but surely not what we should have done, and not what we can and ought to do.

The commission of the Lord Jesus to his Gentile Church is not to bring the whole world in subjection to *it*. This is what the Papal Church, forsaking the work that God gave her to do, now aims to accomplish. And hence it is, that when she undertook to accomplish plans of her own, she employed instrumentalities of her own devising. And having carnalized her work, she has carnalized her weapons too. The specific work of the Church of Christ is to gather out of this world a people for God's name.

The means by which this is to be done is, to preach the gospel among all nations for a witness unto them. When *that* is done, and not before, will the empire of Satan be overthrown. The remnant of Israel according to the election of grace forms a part of God's elect Church. They must be gathered in. To them also must this gospel be preached. Their conversion is essentially necessary to the completion of the Church of Christ. And hence the overlooking of them has been one of the grand obstacles in the way of the progress of the Christian Church. By neglecting her duty to them, she has neglected her duty to her Lord; has grieved his Spirit, and has exposed herself to his sore displeasure. For we cannot conceal the fact, that while the American Church probably is the only Church that has not persecuted the ancient people of God, and while the American people are the only people who have made no laws against Israel, who always have found safety and protection under the wide-spread wings of the American Eagle, it has not been so in all other Protestant lands.

But God has given his Church, of late years, a better understanding of her duty in regard to Israel. Special efforts are now being made to preach unto them the pure gospel of Christ. And since the Church has begun this work, her success among the Gentiles has been greatly increased; for it is still true concerning Israel, that "blessed is he that blesseth thee." Gen. xxvii. 29. "Pray for the peace of Jerusalem; they shall prosper that love thee." Ps. cxxii. 6. This command is still in force; nor have the promises become a dead letter. God always blessed those nations or those Churches which have shown favor to his people, and which have sought to do them good. The American Church has a glorious work to do for the salvation of Israel. Oh that she understood in this matter her high honor and her responsible duty! Our spiritual prosperity now is intimately connected with the interest we may feel in the salvation of Israel. Our duty is not to be graduated by the number of conversions from among them. That is God's work, not ours. Our work is to carry to them the gospel; to send forth and sustain men among them, who are qualified by grace, as well as by education and birth, to prove to them out of the Scriptures of the Old Testament, that Christ must needs have suffered and have risen from the dead, and that this Jesus is the Messiah. Acts. xvii. 3. Such men we need; and such men the Church should have. They should be sustained by the prayers and the purse of the Church. The gospel must be carried to the Gentiles; but Israel must not be overlooked. The remnant of them according to the election of grace must be saved. And while the Christian Church in the performance of her duty shall proclaim to the dispersed of Judah the glorious truth that Jesus is the Messiah, and do it in faith and in love, God will gather in his people. God will arise and have mercy upon Zion; for the time to favor her, yea, the set time is come; or as the Hebrew may be read: "When it is time to pity her, and when the appointed time has come." This time is indicated by the fact that the servants of the Lord shall have an affection to the very stones of Zion, and shall be grieved for her being in the dust. Ps. cii. 12-15.

And is not this now the case? See what God hath wrought for Israel

during the past fifty years; yea, the last twenty-five. He has turned the hearts of kings and of rulers in their favor; he has removed from them the weight of reproach, and is causing them to feel that they are men. He is stirring up among themselves a spirit of inquiry, and they are beginning to ask, Has not the Messiah come already? But more than this: he has poured out his Spirit upon them, and many are now rejoicing in the hope of eternal life through Jesus their Messiah. These dry bones begin to live. Yea, more: he has inclined the hearts of his Gentile Church to feel for them, to pray for them, and to labor affectionately for their good.

Surely God means by all this that we should understand that the day of Israel's redemption is near, and with it, our own also; for we, without them, cannot be made perfect.

This is not the time for laying up the wealth of this world; not the time for contention or for strife among the followers of Christ; not the time for sleep and inactivity; seeing that now God has begun to shake the nations of the earth; that men's hearts have begun to fail them for fear, and for looking after those things which are coming on the earth; that the rulers of the earth are taking counsel together against the Lord and against his Anointed, and Satan is marshalling his hosts and making his last effort to retain the kingship of earth, by crushing out the soul of civil liberty from the world, and by endeavoring to put the Church to sleep upon the lap of carnal security, so that she may be shorn of her strength by the shears of worldly conformity, and that the eyes of her spirituality may be put out by Philistine hands, and in her blindness be compelled to make sport for the enemies of God. Oh! ye watchmen of the Church of Christ, cry aloud and spare not. Say unto the Church, *ARISE*, and flee from the embrace of the betrayer. Oh! let her not fall into the hands of her foes. But if she must be bound, God grant that when the Gentile Church does fall, it may be the destruction of her foes; and that the Church of God may speedily arise in renewed strength, in the beauty of holiness, and, leaning upon the arm of her Lord returned, may go forth conquering and to conquer, until "all the earth shall be filled with the knowledge of the glory of the Lord."

Oh! let us then labor to accomplish the work that God has given us to do; to proclaim the gospel to the Gentile and the Jew. And let us earnestly pray that God may speedily gather out of the Gentiles a people for his name, together with the remnant of Israel according to the election of grace. Then shall we speedily see the fulfilment of the promise: "After these things will I return, saith the Lord; and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the remnants of Edom may seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Amen.

Missionary Intelligence.

REV. G. D. BERNHEIM'S REPORT.

LONG since has it been my duty to send a report of my labors here in the South, but on account of my frequent wanderings from home, on account of sickness and death in our family, I was continually prevented from doing so.

About the month of February I met an aged Jew in Camden, who was a travelling merchant; and, as it appeared that I would be the only passenger that night in the stage to Bishopville, and I had heard him say that he wished to travel the same route the next day, therefore I asked him to change his mind and go with me, which he accordingly did.

It was not long before he commenced speaking of his native country, and the pleasant travels he had had there, saying that he felt happy only in his fatherland, but had never been so contented in this country since. I asked him whether he was ever truly happy. He answered, "No." Well, said I, nothing can make you really happy but the religion of Jesus, true faith in Christ. "Ah!" he replied, "you may think so, but if this faith alone can impart true happiness, I can never be happy, for I must now tell you that I am an Israelite, and cannot believe in Jesus Christ."

I.—Yes, I knew you were one of Abraham's children, but even they are not cast away by God, but can also be happy in Jesus the Messiah, their Lord and Saviour; God be praised for such a Redeemer! "Return, O house of Israel, for why will you die?" saith the Lord. "God hath not cast away his people."

He.—But we have the law of Moses; if we only obey that law, we need nothing more.

I.—Does there ever a day pass over you that you do not disobey that law of Moses, or rather "God's law?" And as God is a just Judge, he must punish the transgressor, for Moses says, "Cursed be he that confirmeth not all the words of this law to do them." Deut. xxvii. 26. Where then will you find pardon? Is not this the principal cause of your unhappiness?

He.—Yes, this indeed makes me miserable; but are *you* not in the same condition? Are you not also sinful? Do you not also transgress God's law every day? Where then is *your* hope?

I.—'Tis true, in that respect I am not better than you, I also sin every day; but, thank God, I have a hope of pardon, which hope you also can possess, but which you reject and despise. There is the great difference between us; you will not embrace the Messiah that you might have everlasting life. Yes, God is a just Judge, but he is at the same time "the justifier of him that believeth in Jesus;" so says his Word. The Bible also tells us in another place, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into this world to save sinners;" yes, *sinners*, transgressors of God's law, such as you and I are. We can also have pardon of our sins, if we will only accept of it, as given through our Lord and Saviour Jesus Christ, *i. e.*, if we sincerely repent and believe in the Messiah, who was promised and prophesied to come as a Saviour of sinners by Moses and all the other prophets. Isaiah especially says, (chapter liii. :) "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Why then do you not accept of that hope also, which is offered to

you so freely, and thus be happy in this life, have a blissful end, and have the assurance of an endless felicity beyond the grave?

Thus we passed the night pleasantly in religious conversation; and I hope that the God of all grace will cause the seed sown to spring up and bear fruit in abundance. One thing, however, I must remark, that my friend listened with great attention, and told me that he was glad that he met with me, and to have had an opportunity of speaking with me on those important matters.

Whilst conversing with a Jew in this city, he remarked that he could not believe in Christianity, because Christians all disobeyed God's law in changing the Sabbath; that the seventh day was the day of rest appointed by Jehovah, not the first day of the week, which Christians solemnize.

I replied, God intended only to teach us that we should give him the seventh part of the week for his service and our rest; therefore it matters not what day of the week we keep holy, so that one day is really employed thus.

Then he asked me to prove this, saying, that he could not find it in the law.

I answered him thus: "To prove unto you that God could not possibly mean that we should devote the seventh day of the week unto him, which time should be positively and unalterably fixed, I must ask you a few questions. 1st. Did not God give his law on Mount Sinai in Asia?" "Yes, sir." "Did not the Israelites, and do they still not commence their Sabbath on the evening before, *i. e.*, Friday evening, at the appearance of the first star?" "Certainly." "Well! Now you know that that same moment of time in Asia, which certainly must be the right time to commence the Sabbath, for *there* the law was given, is our Friday morning, when you and all the Jews in this country are still working, merchandising, and following all manner of occupations; consequently, you also break the Sabbath (at least a part of it) if God were so particular as it regards the time of keeping the Sabbath day holy. No! one day out of seven is required of us, and this part of our time we must keep holy, in the service of the Lord, and for our own good."

I met several Jews in my travels, in the village of —, and tried to enter into conversation with them on the all-important topic of the Messiah, &c., but my endeavors proved almost entirely unavailing, for I could not draw them into conversation with me; they were either too much engrossed in their business, or feared to utter their sentiments because they lived amongst Christians and depended upon them for a living, or feared that I would get the better of them in argument. Thus I was obliged to leave them entirely to the mercy of God, after giving them as much spiritual advice as possible. God often accomplishes his work where man fails entirely, to show us that we should alone trust in him for all things, both temporal and spiritual.

I visited a large number of Jews in Charleston, and still continued to distribute tracts amongst them, and hope that God will soon awaken my brethren in their downward course to ruin, and tear the veil from their blinded eyes before it is for ever too late.

"O God of Jacob! hear our prayer,
And grant *them* still thy love to share."

P. S.—In the commencement of my report I alluded to the fact that we had sickness and a death in our family. Yes! it has pleased God to call away from our midst our eldest sister, "Matilda," which has made our house again "a house of mourning." She died of paralytic convulsions, and a few days before her death, whilst she was still able to speak, she told us that God had forgiven all her sins, that she was prepared to leave this world, that she loved Christ her Saviour, saying: "He died for me; yes, he died

for us all." The next day she called us all to her bedside and gave us an affectionate farewell, and said she was sorry to part from us, but "I will be so happy in heaven, I will soon meet our father who has gone before," were the comforting words she gave us. After reading the Scriptures and having prayer with her, we gave her into the hands of her heavenly Father, who soon took her away from us, and from all her dreadful sufferings. Father! thy will be done, is all that we can say; and why should we mourn our loss, when we know it has been her everlasting gain? "Oh! let me die the death of the righteous, and let my last end be like his." G. D. B.

FRANKFORT-ON-THE-MAINE.—The *Allgemeine Zeitung des Judenthums* contains the following: "You ask me what are the results of the nomination and the arrival of M. Hirsch, as Rabbi of our community. Up to the present time there have been no accounts: the intention of the ultra-orthodox party, of which M. Hirsch is the Rabbi, is yet unknown. M. Stein is still the Rabbi of the community; his synagogue has been restored, but the greater portion of the year it is unfilled by the faithful. The Senate has recognized M. Hirsch as Rabbi, and he officiates for his party, who, comprising the most wealthy of the body, are about to construct for him a new synagogue, have given him a higher salary, and furnished the representative of their opinions with a princely residence. And what then? Nothing! If the two Rabbies are wise, they will not quarrel with each other; and if, in a marriage or any other circumstance, one is called on where the other believes he ought to officiate, they will not quarrel. The time for wars of religion is passed, and can never return in Frankfurt."

FURTHER PERSECUTION IN GREECE.—From the correspondence of the *Journal of Commerce*, we learn that Rev. Dr. King, the American consular agent at Athens, has been again prosecuted by the Government of Greece for preaching in his own house, and teaching doctrines contrary to those held by the Greek Church. He was tried in the Criminal Court at Athens on the 5th of March, and, being convicted, was sentenced to be "imprisoned fifteen days, and then sent away from the kingdom of Greece." The letter-writer says that "the opinions not only of all Americans there resident, but of all impartial foreigners, are warmly in Dr. King's favor, including not a few in high official stations. The same may be said of the unanimous feeling of the bar, some of whom begged of him not to impute the flagrant injustice of this trial to the Greek nation generally." The conviction is said to be in violation of the first article of the Greek Constitution, which declares that every known religion shall be tolerated, and the services of its worship performed without hindrance.

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